DOCUMENT RESUME

ED 235 086 SO 015 009

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TITLE Educating for World Cooperation.
INSTITUTION Kappa Delta Pi, West Lafayette, Ind.
REPORT NO ISBN-0-912099-00-3
PUB DATE 83
NOTE 33p.
AVAILABLE FROM Kappa Delta Pi, An Honor Society in Education, P.O. Box A, West Lafayette, IN 47906 (1-9 copies, $4.00 ea.; 10-24, $3.25 ea.; 25-100, $2.75 ea.; over 100, contact Kappa Delta Pi).
PUB TYPE Viewpoints (120)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Annotated Bibliographies; Anthropology; Conflict Resolution; *Cooperation; Cultural Exchange; *Curriculum Development; *Educational Change; *Educational Strategies; Elementary Secondary Education; Ethnography; Futures (of Society); *Global Approach; International Relations; Metaphors; Social Problems; Textbook Evaluation; *World Problems
IDENTIFIERS Life Span Development; World Knowledge

ABSTRACT

This booklet presents a variety of perspectives on educating for world cooperation. Section 1 discusses major world problems and calls for the reorientation of education as a potential solution. Section 2 deals with the design of such a reorientation and offers three approaches to teaching and curriculum development--knowing, being, and doing. In section 3, five suggestions are given to illustrate how the three approaches to teaching and curriculum development might be applied. The suggestions are to have students analyze textbooks and nonprint materials, deal with conflict, understand metaphors, make use of anthropology and ethnography, and participate in cross-cultural experiences. Following this, a number of student activities are given. Students can enlarge their life-span, arrange for exchange with a "sister" school in another country, explore language, investigate foreign customs and traditions, compare forms of government and world religions, learn about the world's great documents, study the world economy, attack a global problem, and prepare a catalog of world cooperation agencies. In section 4, starting points are suggested for creating a richer school agenda. The final section presents an annotated bibliography of 35 books and articles dated from 1957-1982. (LH)

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EDUCATING FOR WORLD COOPERATION

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EDUCATING FOR WORLD COOPERATION

You can't shake hands with a clenched fist.

London Economist in a birthday message
to Leonid Breshnev of the Soviet Union, 1982

STATING THE CASE

A *life-space* is a person's current world, (a) as viewed through his own eyes, (b) in terms of the people, places, and times that he can identify or identify with, and (c) as shaped by his knowledge, human relationship skills, and values.
—*Miel and Brogan

Lucy is the name given a partial, female skeleton believed to have been walking erect in Ethiopia three and one-half million years ago. Ancestor Lucy's world was cramped indeed compared to the life-space of a modern Lucy, Pilar, or Mei-Li. Their world has been enlarged phenomenally by twentieth century developments in communication and travel which serve to build awareness of people and events in far places and make it possible to cover unbelievable distances in a few hours. But is the world of the typical inhabitant of earth today as wide and richly textured as it might be? Are present-day Lucy, Pilar, Mei-Li, and their contemporaries as informed, concerned, and caring about the far-flung human family as they ought to be?

The answer to both questions is "no." The world of the average person in any part of the world is more restricted than it should be, more narrow than it has to be. Horizons need to be pushed out.

In the opening section of this booklet, a case will be made for nurturing informed and compassionate persons capable of dealing with the problems and promises of the century closing and the one to begin. The opening section also describes shortcomings of past and present US/American[1] efforts to educate for international

1. The adjective US/American is used to distinguish nationals of the USA from other inhabitants of North, Central, and South America, who too have the right to be labeled Americans.

* The asterisk is used throughout to indicate that further bibliographic information is to be found in the resource listing on pp. 25-29.

understanding and suggests a direction of change to improve the situation. In later sections, concrete ways educators may make a difference in the global reach of students are detailed. The final section contains suggested resources for persons wishing to move ahead.

Need for Cosmopolitans

The loyalties of the cosmopolitan include loyalty to self, family, people in the home place and nation, but also to all humanity.

A quest for a way to refer to persons with a commitment to the well-being of the whole human race led to the Greek word, *cosmopolitan.* This signifies a citizen of the world, a person free from local, provincial, or national prejudices, one with empathy for many kinds of human differences. Planet Earth will never see the perfect cosmopolitan, but the number of persons who exhibit some of the qualities of the cosmopolitan is growing. Characteristics associated with this new type of human are: desire to be realistically oriented in time and space; openmindedness, including openness to the future; understanding; humility; humor; creativity and resourcefulness; sense of responsibility; strength of purpose; and universal sympathy, friendship, and love. Cosmopolitans care about what happens to their fellow human beings and they participate actively in efforts to improve the world.

Enormous numbers of budding cosmopolitans are needed in all parts of this planet because the problems confronting humankind call for cooperative efforts on a global scale. A partial catalogue of such problems is sobering enough:

The food-population problem in Africa, the poorest continent by far, threatens to be a breeding ground for unrest and war for generations ahead.
—Loren Soth, agricultural columnist, 1982

- a population increase that continues to outdistance successes in improving food supplies and advances in education and medicine
- pollution of water supplies and other parts of the environment
- soil depletion that contributes to worldwide hunger, malnutrition, and starvation
- dangers linked to large stockpiles of nuclear armaments and to peaceful uses of nuclear energy as well
- disease that respects no national boundary
- social and economic injustices, including flagrant infringement of basic human rights
- refugees in staggering numbers that continue to increase
- international terrorism, inspired by different ideologies
- widespread ignorance that deprives persons of basic tools necessary for dealing with threatening conditions and intolerance of differences that causes strangers to be viewed as potential enemies rather than friends.

Such problems do not stop at the borders of Afghanistan, Ugan-

da, or any other nation. Their fall-out travels far. The resources needed by humans for improving their situations are scattered all across the earth in most uneven distribution patterns.

The wisdom and discoveries of those who have gone before throughout the world constitute a heritage waiting to be claimed by people in all nations. Turning out persons who can capitalize on the world's resources and accumulated wisdom in making cooperative attacks on shared problems of people everywhere deserves the highest priority. To cite some of the needs for individuals with a cosmopolitan bent:

1. Large numbers of persons who can live and work abroad competently and with understanding hearts are called for. All expatriates, as the British refer to them, are at least unofficial ambassadors of their own nations, whether they represent business or industry, work in one of the scores of governmental and nongovernmental agencies, or serve as specialists in a development project. Family members of such persons should be cosmopolitan also.

2. World travelers as well as hosts in receiving countries should be knowledgeable and empathic so that the phenomenon of expanding tourism may promote good, not ill, will.

3. Those holding positions of national leadership can make foolish mistakes or wise decisions, depending on the degree of their sophistication in world affairs and regarding psyches of leaders of other nations with whom they must deal. If leaders are locked into notions that no longer are valid, if indeed they ever were, the consequences can be grave. Leaders have special need of the attributes of the cosmopolitan.

There is much misinformation circulating in the United States, beginning with those in the highest authority of government.
—W. Averell Harriman, as quoted in the press, 1982

4. Even among those who never in all their lives will leave their native shores, cosmopolitan attitudes and awareness are needed to ensure intelligent support or resistance as leaders make and carry out policies they judge appropriate vis-à-vis the rest of the world. Especially, patience with long range planning and commitments to aid in world development will be required of constituents.

World cooperation necessitates risk taking, creativity, and anticipation of a more humane world.

5. Among all persons, young and old, the qualities of the cosmopolitan are a must if such persons are to function fully in today's world.

Need for a Reorientation of Education

Cultivation of a cosmopolitan stance is one responsibility that rightly can be assigned to education, though of course not solely to schools and universities. To succeed in this task, educators in the United States must and can do better than they have so far.

Educators have concerned themselves with the development of attitudes toward what was being learned and have gone on to study the sensitive area of value development. A few have been unwilling to stop with educational reform in the areas of information and attitudes. Believing that inclination and ability to solve individual and social problems are prime requisites for active citizenship and a satisfying life, educators have begun to work on skills and attitudes needed for making decisions and taking cooperative action on common problems. These developments will prove crucial as new steps are taken in promoting worldmindedness.

Although a useful background of experience has been building over the years, most attempts to widen the horizons of young Americans have been flawed. Shortcomings have been of two types.

First, though social studies is a natural curriculum area for developing a world view if educators so decide, it is wasteful to overlook similar possibilities in other areas, from the arts to mathematics and science.

Second, educators have been satisfied for too long with the goal of *international understanding*. Educators have worked with varying degrees of interest and vigor toward a goal that is limited in two important respects. The concept *international* is confined to relations between two or more nations and does not invite a worldwide view. It is better for minds to cross national borders than to be limited to a myopic, one-nation life-space. A tendency to see the world only in terms of *nations* forecloses opportunities to appreciate the transcendent, *transnational* concerns, feelings, and talents of the human family. The term *international* is not bad; it simply does not go far enough.

The same thing may be said of *understanding*. Understanding is not bad; it just stops short. It is true that understanding goes beyond mere knowledge of separate facts (names of capitals and rivers, heights of mountains, principal exports) to include organized information and relevant attitudes. Nevertheless, it is an ambiguous term and represents a dead end globally, unless educators include in their objectives the skills of making decisions, relating to others, and taking *cooperative action* to solve mutual problems. This line of thinking led to the title of this booklet, *Educating for World Cooperation*.

... every step forward on the highway of history has been the result of co-operation.... Today, co-operation is not only a natural condition of human progress, but the pre-condition of continued human existence itself.
—U Thant[2]

Fortunately for educators in the United States, the task of educating for cooperative action on a world scale is a matter of extending lines of endeavor presently engaged in by educators in the vanguard who consider development of a global perspective one of the "basics." Educating for life in a multi-racial, multi-religious, multi-cultural society already has challenged many to find room in the curriculum and ways of teaching to help students develop the knowledge, the caring, the human relations skills, and the cooperative action skills needed for coping with all sorts of problems on the local, state, and national level. The task then becomes one of extending efforts commonly associated with developing competent, loving, self-actualizing persons. The extension consists of helping persons enlarge their life-space to take in fellow human beings living in varied settings in other parts of the world. "Taking in" another must include not only knowing about and developing a feeling for that other, but also becoming a partner with him or her in improving life on Planet Earth. Such partners will be acting like cosmopolitans.

The United States with its great ethnic diversity and its huge international involvements has a special opportunity to play a major role in a great educational breakthrough.
—Edwin O. Reischauer

The writers have no illusions about the difficulty of educating for world cooperation. Active cosmopolitans do not bloom overnight; people make gradual progress in that direction as a result of countless small accretions resulting from fortunate firsthand encounters reinforced by appropriate vicarious experiences, and vice

2. *Portfolio for Peace: Excerpts from the Writings and Speeches of U Thant, Secretary-General of the United Nations* (New York: United Nations, 1968).

versa. The effect is enhanced if the environment of the growing person contains supporting people and things.

Plan of the Booklet

This booklet is addressed primarily to workers in education and their community partners in the USA. US/American teachers and teacher educators, curricular specialists and supervisors, and the concerned public constitute the intended audience. Therefore, the material that follows concentrates on proposals for helping this nation's youth enlarge and enrich their life-space.

A small booklet can only sketch the outlines of world conditions that cry for men and women to improve them. It can only suggest a few approaches educators might use in helping young persons enlarge their circle of awareness and concern. It is hoped that readers will be prompted to go from small beginnings to a thorough and complete job of globalizing the curriculum. The utmost creativity and commitment to the future are required to build in a dimension of education crucial to survival and a rewarding life in a dangerous yet thrilling world.

There is probably no school system in the world, or even a single school, which has fully realized the implications for education of the emerging international community of our day and revamped its curriculum to prepare boys and girls and young people for this new age.
*—Leonard S. Kenworthy**

REORIENTING EDUCATION TOWARD THE WORLD

A major step in educating for global education is to take a close look at what is happening in the school in general and to describe and analyze current curricular and teaching practices. One cannot expect students to learn key concepts relative to understanding, cooperation, justice, equality, freedom, human rights, and the many other concepts central to cross-national cooperation if the setting in which they spend a good part of their time in school is arbitrary, authoritarian, and oriented toward conformity. The total school must epitomize qualities of thinking, relating, learning, and valuing consistent with rearing of world citizens.

Reorientation of Education as a Designing Problem

Opening up the programs of schools and universities to include more and better attention to the development of cosmopolitanism presents educators and their public with new aspects of the problem of designing curriculum and instruction. First of all, the curriculum already is crowded; where can we find room for more? What, if anything, can give way to make space for different content? Even more crucial is the fact that so many educators lack the know-how to develop in the young positive feelings toward strangers and skills for relating to strangers in active ways. This is to say nothing of the task educators face in helping students gather and organize new information from unfamiliar sources.

If educators had an opportunity to start from scratch and suggest what really needs to be taught in the years ahead, they probably would advance a set of priorities different from the ones on which most schools operate today.

In a rapidly changing society, new content is ever making a bid for attention. Curriculum developers have constantly to weigh the new in a balance scale with the established. When convinced that a globalized curriculum is absolutely essential, the curriculum designer may ask questions about all competing content:

1. What established content is outmoded and should be dropped?

2. What established content is valuable but can be taught more efficiently and in less time?

3. What established content is valuable but may be learned outside the school?

4. What is so valuable that it cannot be left to chance and should be given high priority in the curriculum?

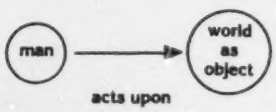
It can be predicted that the result of setting priorities on old and new content will be a curriculum that still is crowded. A next step, therefore, will be to find ways of accomplishing more than one objective at the same time. This involves choices of modes of teaching. For example, study of past worldwide contributors to the field of mathematics could, if properly emphasized, result not only in more appreciation of world figures who have gone before, but also more understanding of mathematical processes themselves and more appreciation of their usefulness to humanity.

A more elaborate answer to securing multiple benefits from the same block of content is to consider the reinforcing value of a combination of approaches to curriculum and instruction.

Three Approaches to Teaching and Curriculum Development

Teaching can be defined in a variety of ways. One way is to define it as the act of establishing or selecting contexts in which the students have the opportunity to learn. Likewise, scholars of curriculum development have analyzed various views of curriculum. One such view is that curriculum development is the act of designing environments in which students can become engaged. Basically, curriculum development and teaching, or curriculum implementation, can be considered in terms of what the student gains or *has*, what he or she *is*, and what the student *does*. In planning for teaching or in developing curriculum, then, consideration may be given to what the student is likely to *have* in the way of knowledge, what he or she may have a chance to *be* or *become*, and what he or she may *do*.

An emphasis on *having* is the most common form of curriculum and teaching. The concern is that the curriculum yield a product such as knowledge or skills. The teacher acts upon students so that they gain predetermined knowledge. The knowledge is objective, can be clearly stated, and in many instances quantified. Students are seen as passive recipients of what the teacher has to offer. Little attention is given to the will or the decision making processes of the student.



Reality **is out there. Life in this world can be explained with certainty, predictability.**
—Ted T. Aoki

Education based primarily upon textbooks, commercially produced work sheets, or tightly formulated behavioral objectives is primarily a conception of education as having. Persons so educated seek to acquire knowledge that is "out there" even as some persons collect records or figurines.[3]

3. Ted T. Aoki, "Toward Curriculum Inquiry in a New Key," Occasional Paper No. 2., (Edmonton, Canada: Faculty of Education, University of Alberta, 1980).

In educating for world cooperation, persons interested in teaching and curriculum as *having* will see to it that students obtain information *about* other persons and places. Emphasis will be upon facts and generalizations.

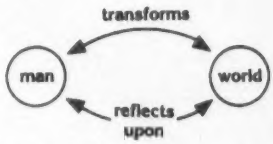
Using a different approach, curriculum development, and thus global education, can focus upon what the person *is* and can become. With such a focus, the teacher attempts to understand where students are "coming from" and plans opportunities for experiencing that enable each one to achieve the personal qualities he or she desires. Instead of treating students as objects to whom information is fed, in the "becoming" orientation, the inner world of each student will be the critical point of departure. Dialogue in order to bring to the fore the subjective world of each student is an important mode of teaching. Although teachers may facilitate the process of self-understanding and sense making, the view holds that each student has decision making powers and rights. What the student wills is significant to the educative process.

...

Reality **is intersubjectively constituted.** *Life* **is a mystery.**
—Ted T. Aoki

If the stance is accepted that the major concern of curriculum and teaching is what the student *is,* then in educating for the cosmopolitan person, much attention is given to using the student's present knowledge as the starting point of new experiences. Discussion, dialogue, and immersion in high quality direct experiences are among methods important to use. Basically, however, the focus is upon helping the student arrange and rearrange understandings as new experiences disrupt previously held ideas.

A third orientation is action oriented. The purpose of the curriculum is to enable persons to *do* something. Education involves acting upon the world so that both the individual and the situation of which the student is a part are transformed in the process.



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Reality **is in ... thought and action.** *Life* **can be improved.**
—Ted T. Aoki

Thus, in educating for world cooperation with a curriculum design in which *doing* is of major importance, students would be encouraged to participate in projects which have the possibility of improving the human condition. Such projects might involve participation in actions designed to alleviate world hunger, racism, and unequal treatment of women and minorities and to avoid nuclear war. Other projects might be designed to encourage self-help in developing countries. Volunteerism might be studied, especially at the secondary school or teacher preparatory level, where students might work with agencies and organizations committed to cosmopolitanism. Such agencies might include the Red Cross or UNICEF. Young adults might explore options for service in such groups as the Peace Corps as a way of using skills and knowledge relating to cosmopolitanism. In all cases, action should spring from a knowledge base and from reflective thought.

In designing curricula for world cooperation, all curriculum postures are really needed. Knowing alone is not enough. Being is not enough. Unreflective action is not enough. Curricula that give attention to the three possible postures have the potential to prepare world citizens capable of responsible and responsive action. It will be instructive to readers to examine curriculum and teaching materials in their schools—textbooks, curriculum guides, teaching plans. Is the emphasis primarily upon having knowledge? upon being? upon doing? Does there need to be a change in emphasis in order truly to educate for world cooperation?

We believe that the best way to start in developing programs to help individuals function well in a global community is to focus on the *isness* of the person, the second position outlined earlier. If an individual has self-awareness and also can know that what he or she intends will be taken into account in curriculum planning, then that individual may be more eager to know and to act. Knowing and acting are logical outcomes of an emphasis upon *being*.

Safeguards for the Designing Process

Because decisions about educating for world cooperation must be made with many kinds of young persons in mind, three safeguards should be provided. One is a set of stipulations to be agreed upon by each faculty. Examples of useful stipulations are:

1. Entire faculty to share responsibility for agreed upon continuing emphases, such as orientation to new situations (e.g., going to the cafeteria, library, and auditorium for the first time or facing a water shortage in the community) and development of understanding of self and others through continuous processing of information as students grow and reach out to others.

2. Entire faculty to take responsibility for common threads of continuity (e.g., cumulative development of concepts such as fairness, freedom, order, and exploration of origins of words encountered).

3. Social studies and English classes to provide basic instruction and examined practice in group dynamics.

4. Each year students in every grade to work, at their level of understanding, upon a global problem the faculty has agreed upon as pressing and appropriate, given the resources of the school.

5. All teachers to take responsibility for extending the life-space of their students in ways suited to the students' ages and situations.

Stipulations of this sort are designed to ensure at least minimum attention to the development of cosmopolitans and to provide a number of options for teachers and their classes.

The second safeguard is to encourage teachers and students to go beyond minimum expectations, using their own judgment in finding other, perhaps better, ways of accomplishing similar objectives.

The third safeguard is for all involved in curriculum development, and this should include teachers, to help one another by sharing problems, ideas, materials, and results in the course of "globalizing" the curriculum.

Representative substance for extending the life-space of students, their teachers, and their parents is laid out in the next section as proposed options for possible inclusion in the curriculum. Detailed planning of any options selected should provide for linkages, continuities, and rounding out, summing up, interpreting, evaluating, and applying what is learned.

GRABBING HOLD OF THE FISHNET

Deciding where to begin in making changes in education has been likened to taking hold of a fishnet. Grab it anywhere and the rest will come with it. No matter where one starts with the enormous fishnet—educating for world cooperation—the whole of education will be affected. Since there are so many ways to give a global emphasis to curriculum and instruction, the best advice is to select a starting point that opens the way to enlarged opportunities for educative experiences in a wider world.

Many promising beginnings fail to pay off because the teacher and students "stop short," most often at the nation's shores. They could increase the value of their investment of time and effort in a curtailed enterprise by making connections, comparisons, and interpretations involving other persons, places, and times which would turn up leads to logical and promising extensions. They could determine not only to increase their knowledge, but to care and to act upon what they learn, an extension of a different sort.

Don't stop short, go on to bigger payoffs.

For the most part, curriculum and instruction for world cooperation may be structured in a combination of three ways—separate subjects, interdisciplinary courses, and episodes outside the course structure. In examining the suggested starting points outlined in the following pages, readers will have to decide which will best fit their particular curriculum organization, their favored teaching style(s), and the age level and circumstances of their students. Some parts of the fishnet are suitable for depth studies, some call for only casual attention when a "teachable moment" occurs, while some lend themselves to "on again, off again" treatment as one line of investigation comes to a satisfactory but temporary close and the right invitation to pursue a new, branching lead has not yet presented itself.

Choices of starting points and follow-up learning opportunities are plentiful.

The possible world-linked experiences that follow are offered to stimulate the imagination of readers seeking congenial take-off points for their own use. The suggested experiences themselves are intertwined and often lead directly to another of the proposed "grab-hold" points. It is important to start somewhere and to achieve even a small success to encourage students as well as the teacher.

The first five suggestions—analyzing textbooks and nonprint materials, dealing with conflict, understanding metaphors, making use of anthropology and ethnography, and having cross-cultural educative experiences—are developed in some detail to illustrate how the three approaches to teaching and curriculum development—knowing, being, doing—discussed in the preceding section might be applied. Following that series comes a set of vignettes designed to give the reader a great many further options.

Analyzing Textbooks and Nonprint Materials

No matter what curriculum changes are made, textbooks are a major source of instruction. Even in the elementary schools, teachers can provide opportunities for students to analyze text materials for bias, prejudice, unfounded generalizations, and balanced presentations. A study of textbooks might even uncover selections especially appropriate for teaching critical thinking. Persons may not even be aware of biases and stereotypes until they

start evaluating an author's underlying assumptions, looking for different points of view, differentiating the fully treated from the partially treated, evaluating sources of information, and detecting vague and ambiguous statements.

So many nonprint materials are now available that persons will want to look carefully at television, movies, picture books, and other materials to see how persons from different parts of the world are portrayed.

Knowing

Useful articles and books may be found which deal with the problem of stereotyping different races and nationalities. Good materials are available also on ways people think. Young persons may read about different ways of thinking or how to avoid stereotypes and bias. Such knowledge is useful as they move into a *doing* stage of analyzing materials.

Being

The reading of material which distorts images of persons from another land or the viewing of such a film can cause an individual to reflect on his or her feelings. Sometimes it takes some soul searching to decide the extent to which the distorted or stereotyped material reflects the person's real feelings. Young persons might keep journals as they view a film of another land. Sharing journals as a basis for dialogue about feelings for persons from another country is one way of bringing personal bias to the foreground, examining it, and perhaps changing.

Doing

After an analysis of text material with students, teachers might encourage students to write to the publisher pointing out unfair treatment of persons from another country, gaps in the presentation, or emphasis upon the nonessential in the treatment.

In a more creative vein, teachers might provide opportunities for students to try to develop supplemental material in which fair and clear treatment is given to inhabitants of another part of the world.

Dealing with Conflict

Conflict is potentially ever present among persons, groups, and nations. Although conflict can have many useful effects, how to manage conflict so that its constructive rather than destructive consequences are highlighted is not as often taught.

Conflict can surface and be poorly or well managed in situations where likenesses seem to prevail. When nations, groups, or individuals have differing kinds of goals, conflict takes place even more frequently. Although there are many ways of handling conflict, techniques that hold promise often are not known and therefore are not fully utilized.

Knowing

Reading the daily newspapers, books, and periodicals about family or group conflict or conflict within the self leaves no shortage of materials for use by those who wish to become informed about conflict-filled situations. Teachers can provide reading material about the philosophy of conflict and case materials in which conflict is an important factor. Students also can read about techniques developed and used by experts in conflict resolution.

Dealing with conflict starts with individuals. Those persons who learn to handle conflict within the groups of which they are a part probably will gain increased skills in thinking about and, when possible, acting upon conflicts at the national and international levels.

In addition to having access to techniques developed and used by experts in conflict resolution, teachers can provide opportunities for students to personalize the process by thinking about their own relative successes and failures in dealing with conflict. Competing values may cause inner conflict; such a phenomenon should be brought out into the open. If persons are to become more cosmopolitan, they need to decide those issues that are significant. In this way, they can become involved in dealing with such issues, even at the cost of conflict. **Being**

Understanding Metaphors

Language colors thinking about the world. People use metaphors to make language more colorful in what otherwise might be a drab world. Metaphors can also be used to dull thinking or to stimulate it. When a metaphor is old and tired, such as "wearing two hats," or not apt, thinking can become fuzzy and the metaphor can militate against a clear, crisp statement of facts. On the other hand, since language shapes thinking, fresh, useful metaphors can cause the mind to ponder an idea in ways that might not happen if the metaphor were not used. For example, what kinds of images does *kaleidoscope* conjure up in terms of educating for world cooperation? What about *spectrum?*

In thinking about educating for world cooperation, metaphor can be used as a means of deterring or facilitating more powerful thinking.

As students read about world affairs in the newspaper or read materials dealing with global matters, they can make note of metaphors used. Are writers using terms such as strategies, tactics, and other words that evoke warlike images? Are there business terms like pay dividends? Teachers might encourage students to compare and contrast the metaphors in what they read, even look for mixed metaphors which can make statements less clear (muddy the waters). **Knowing**

After students have found a number of metaphors, they might discuss what those that they have uncovered seem to say to them as persons. How do the metaphors influence their thinking? How do metaphors make them feel about the issues being discussed? **Being**

Since metaphor can be so powerful in moving people to action, students might give attention to new images that might be useful in thinking about the world, its dilemmas, its people, the need for cooperation across countries, and related topics. Students might write essays in which they use their new metaphors. The essays might be bound and utilized for discussion in social studies, English, or language classes. **Doing**

Making Use of Anthropology and Ethnography[4]

The task of the anthropologist is to uncover the values, perspectives, knowledges, and culture of an organization or a society. Through techniques of observing carefully, comparing what different persons say about similar themes, examining documents,

4. See resource listing on pp. 25-29.

and listening intently, anthropologists utilize techniques ascribed to ethnography. The knowledge gained by these techniques helps persons gain some comprehension of the lives and communities of others. By comparing the information gathered from various sources or engaging in what ethnographers call "triangulation," they can check the accuracy of their own perceptions and also begin to see how different persons involved in the same event may see it in different ways.

An ethnography is ordinarily a long, carefully documented study, but ethnographic-type techniques such as interviewing, videotaping, and observing are frequently used to help a person better understand selected settings such as schools, classrooms, or organizations. Through careful study of a setting using ethnographic techniques, students can learn to engage in perspective-taking. By seeing that two or three persons can be involved in the same event but perceive it in different ways, students can begin to understand how individual perceptions are influenced by each person's past experience.

Being

Young persons can study ethnography and anthropological accounts with the idea of reflecting upon them and examining their own sensitivities to differences among people. Students might compare and contrast their understandings of an account and thus come to a fuller knowledge of their own feelings, values, and attitudes.

Knowing

Persons interested in considering anthropology as a possible route to increased cosmopolitanism can find many rich resources. Most are aware of the work of Margaret Mead, but there are several more recent researchers whose insights are very useful, too. (See resource listing on pp. 25-29.) Students also can read about such techniques as interviewing, examining documents, listening to people talk, and recording everyday speech. There is a pertinent knowledge base which can be used in increasing sensitivity to the meanings of what appear to be everyday occurrences.

Doing

Young persons might gather data in a nearby but different culture. Just listening intently to talk can be very informative. Students need to be sensitive to the fact that action based on inadequate information can be detrimental. Therefore, those interested in cosmopolitanism should be engaged in gathering detailed information, seeking to make tentative inferences, and testing inferences against the views of others. How frequently has the USA been maligned because, with good intentions, it has gone to other lands to do something for other people without determining sensitively what the gift ought to be? All people need to strive to be thoughtful gift exchangers.

Having Cross-cultural Educative Experiences

One of the more effective ways to promote learning to be a cosmopolitan is through activities with a major experiential component. Such a component may involve a trip to the next town, another state, or another nation. One needs to be cautious, however, that the leaps are not too big and that persons have enough prerequisite learnings to move into ever widening worlds.

Students who have participated in American Field Service or

Peace Corps projects abroad report a greater feeling of identity with the world and a desire for more diversity in personal relationships. Cross-cultural experiential activities may take place in another land or in a domestic setting unlike that in which the individual lives. For example, a suburban student from the northeast might spend some time on an Indian reservation in the southwest. Experiences should be tailor-made with well-stated objectives and plans for evaluation. Attention should be given to values, attitudes, and modes of communication, as well as to specified information to be gathered.

Knowing

In preparation for an experiential activity, a person can read about the area—its people, customs, modes of communication, values, and anything else that helps to focus the potential experience. Interviews can be conducted with persons who have been in the area where the experience is to take place.

Being

In preparing for and becoming involved in the experience, a student can take an introspective look at his or her own values and attitudes that might be changing as a result of immersion in a different culture. The individual may get new ideas about possessions, sharing, community, family, education, and other matters.

Doing

As a result of having an experience in a new culture, the individual may want to share learnings with other persons. One activity might be to prepare an article or a slide-tape presentation setting out to eliminate stereotypes or biases about persons within the selected culture. Another kind of activity might be to join a group committed to finding food for the hungry, if that is a problem; preparing materials to assist in literacy programs, if such opportunities have not been available; or carrying out some other activity which would tend to strengthen the host country or culture.

Enlarging the Life-Space

Although all activities in educating for world cooperation may be judged in terms of their contribution to enlarging selectively the life-space of persons concerned, to focus directly and openly on that end is one promising option. The starting point may be to have students (and the teacher) list in private the people they know rather well who are farthest from them geographically. Such lists may be studied to determine whether those named are from another state or another country, whether any are of a different race or religion from the person naming them, or whether any have other than English as the mother tongue.

To be human is to feel connected with others in time and space.

At that point the concept of life-space may be developed, and students may discuss why some types of persons happen to be in the students' life-space while others are not. A next step might be to plan how to extend the number and kinds of persons in one's own life-space and to make plans to work toward that end. Proposals may range from arranging for pen pals to making contacts with persons in their own community who have roots in a different culture or who have traveled extensively outside their country or have lived and worked abroad. The class might even plan and conduct a community survey to secure necessary information on available human resources. The results could be widely shared, and other groups might secure added information and help keep the listing current.

Students may survey international resources in their community.

Setting up an Interchange

Arranging for exchange with a "sister" school or city in another country opens up many avenues for making contact with persons in another culture. An elaborate and successful example of such an effort is the World Interchange Project carried on by a sixth grade teacher and successive classes in Parry Sound, Ontario, a small, remote community on the eastern shore of Lake Huron. Students have learned much from assembling and mailing packets to schools in many parts of the world. The packets include student-written materials about their community as well as graphs, charts, and drawings they have made, photographs and picture post cards, a sample of the local newspaper, and thoughtfully chosen artifacts such as a small jug of Canadian maple syrup and a tiny national flag. (The students also have learned that international postal rates are very high.) Return packets, eagerly awaited, have sent the students to maps and globes, reference books, and resource persons such as translators. The classroom and the school have been turned into an international museum and the students have experienced being on a lecture circuit in their own country and in the USA.

Giving/receiving make sharing a multi-dimensional learning experience.

Exploring Language

Language is significant in shaping thinking and therefore is an important avenue for getting inside the mind of someone from another culture. For example, a Japanese may respond "yes" when asked, "You're not going to town this afternoon, are you?" He means, "You are right," I am not going." An American is likely to think that he means, "You are right. I am going."

"Yes, we have no bananas,"—*popular song*

Some teachers do a good job of helping students appreciate the richness of the English language through work on origins of words. Such an activity should become more pervasive in the curriculum of all subjects, but much more needs to be done if language is to help one understand the thought processes of someone with a different linguistic background. Ideally, US/Americans would learn at least one foreign language, with the language of a forebear a prime candidate. Students also should have the option of studying a language such as Arabic, Chinese, Russian, or Swahili instead of having their choices restricted to French, German, or Spanish, the usual offerings.

Foreign words are not foreign to those who speak them. Each language group has a distinctive outlook on the rest of the world. When we penetrate this different way of thinking, we have added another dimension to our own personalities.
—*Charles Berlitz*

Short of becoming fluent in another language, students may engage in a number of comparative activities which will be enlightening and help them understand that there are many right ways to talk in this world, none of them "funny." It will save confusion over names if students know that in many countries the family name comes first, not last as in the USA, so that the terminology "family name" and "given name" is more useful internationally. It also could save embarrassment to know that the family name of the Spanish male comes next to the last, followed by his mother's family name. (Jose Garcia Ramirez is Mr. Garcia, not Mr. Ramirez.)

Investigating Customs and Traditions

Some of the customs and traditions of other nations strike

US/Americans as odd. In assessing those aspects of any other culture, it is worthwhile to make three assumptions:

1. A number of customs and traditions may be similar in different nations, and these should not be overshadowed by the more bizarre instances. For example, to celebrate some occasion with festivities is universal, although the particular form of the celebration may be quite unusual. Loving and caring for infants is common to different cultures, as depicted delightfully in the film, *Four Families*.

2. Usually there is a good reason for a custom. A Japanese may smile broadly, even seem to giggle nervously, when sympathy is expressed for a sorrow in the family. This behavior is designed to make the visitor comfortable and spare him a display of grief.

3. Many customs of US/Americans may seem odd to the person from another culture. Members of a society that places high value on ritual and solemnity on formal occasions may be offended if a visiting American, attempting to show friendliness, acts in a "breezy" manner.

Weddings, funerals, birthday observances, holidays, favorite games and forms of amusement, what is proper etiquette and what behavior is not sanctioned in a society, forms of greeting, and superstitions all lend themselves to a comparative look that is

"Do you expect your relative to come up to smell the flowers you are putting on his grave?" (Retort of a Chinese when asked a similar question about a bowl of rice he was placing on an ancestor's grave.)

useful if undertaken in a spirit of learning to know the other and not used to feed a feeling of superiority.

The origin and nature of the calendar operating in a country is also enlightening.

Comparing Forms of Government

A start might be made in educating for world cooperation by finding out claims made for different forms of local and national government around the world. George Orwell's *1984* would be useful in this connection. A realistic assessment would show considerable overlap between systems from the standpoint of amount of private and public control of resources. However, the relationship of the individual to the society is viewed differently from one political system to another. Problems of new nations getting out from under control of colonial powers and attempting to form stable governments could be part of such a study.

Building Socially Useful Meanings

Democracy is learned through feeling what it is like to experience democratic human relationships and using appropriate symbols to interpret, implement, and promote these feelings.
—*Miel and Brogan**

A rather abstract approach would be to work gradually and carefully to build meanings, within the grasp of students as they move through their growing years, for such concepts as social and economic justice, freedom, liberty, equality, diversity, respect for persons, common welfare, consensus, authority, due process, and socialization. Meanings could be built also for such behaviors as sharing, communicating, participating, cooperating, showing loyalty, and exercising citizenship. How do these meanings differ from nation to nation, from democratic to totalitarian states? To build such meanings, a person must experience the appropriate relationships, democratic ones in the case of the USA, and also verbalize and rationalize them.

Comparing Big Ideas in the Major World Religions

A comparative study of the values taught in Bahai, Buddhism, Christianity, Hinduism, Islam, and Judaism would yield additional insights into the values of a culture. The investigation should include the spread of each religion over the world. A study should also be made of beliefs that seem to cut across most religions.

Since students must not be protected from knowing that there is evil as well as good in the world, religious wars, discrimination against religious minorities, and other examples of misuse of religious tenets should be included in such a study.

Becoming Informed About the World's Great Documents

The world owns a series of documents wrought with tremendous effort—the United Nations Charter (1945), the Universal Declaration of Human Rights (1948), and the Declaration of the Rights of the Child (1959), extended and reinforced by the Declaration on the Elimination of All Forms of Racial Discrimination (1963), the Declaration on the Rights of Mentally Retarded Persons (1971), the Declaration of the Rights of Disabled Persons (1975), and the

Declaration on the Use of Scientific and Technological Progress (1975). Study of the need for those documents and the struggle to prepare statements that could win approval of the United Nations General Assembly would lead to a broad sweep of recent human history. How far from Ancestor Lucy her descendants have come! For US/American young people, comparison with the basic documents of their own government would be revealing indeed.

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
—Universal Declaration of Human Rights

Studying the World Economy

Matters to be considered in a study of the economic side of world developments would be growing economic interdependence, multinational corporations, trade barriers and agreements, economic aspects of world power, inefficient industrial production, scarce resources, waste through pollution, economic sanctions against nations as punishment for displeasing actions, and the possibility of the development of a peaceful world community based on mutual economic advantages to trading partners.

Attacking a Global Problem

A partial list of global problems was given on earlier pages. Any one of those—population/food supply, the growing number of refugees, or the nuclear threat—could be a beginning point for a study that would lead into many of the other topics or approaches mentioned in this section. Students will need to discover the origins of the problem, its effects on persons throughout the world, and its context—what other problems does it touch? what are the related, surrounding conditions? Much learning will come from assembling information from many sources. Students will benefit not only from the information itself but also from added skill in informing themselves on critical matters. Also important are steps being taken by others in working on the problem—who is trying to help, using what means, with what success? What part, even a small one, might the students play?

Problem solving is an essential process for it is one way of shaping one's life-space.

Cataloguing Avenues of World Cooperation

A large dose of problems can be discouraging without a balancing assurance that people are busily trying to solve them. Instead of starting with a problem, students might begin to catalogue various agencies set up to work in the problem areas. They might then select a few to investigate in some detail. What led to the creation of a given agency? What activities is it engaged in? From the agency the students could secure helpful material to answer those questions. Students could set out to learn what role they themselves might play in solving certain problems. They could determine and practice tested procedures for cooperative action. They might convince students in a sister school in another nation to join with them in working on some global problem.

The catalogue probably would include such United Nations agencies as WHO, FAO, ILO, ITU, UNESCO, and UNICEF. Learning what the initials stand for would be a first activity in discovering the purposes of the agencies. Students might discover that the Interna-

tional Statistical Institute (1853) and the Universal Postal Union (1874) predate the League of Nations and the United Nations by many years. They might consider the differences between the League, which failed, and the UN.

The catalogue also should include such voluntary, nongovernmental organizations as Amnesty International, which works on human rights, and CARE and other organizations trying to promote self-help. Another group of organizations has as a major aim securing world peace with justice. Disarmament education is central to many such groups. The role of satellites and computers in helping to promote world cooperation through improved communications could be considered.

Looking Across the Starting Points

Certain observations about the proposed starting points should be made:

1. Global experiences belong in the curriculum of general education and also have a place in special subjects. Some starting points are more suitable for older students, but an aspect of most of them can be made relevant to younger ones. Having young children move into the world through the concentric circle route (home and family in grade one, the world by grade six) has been made invalid by television and wider travel.

You cannot clap your hands with one palm.
—Chinese proverb

2. The emphasis should be on cultural achievements of humankind, not military history. The hoped for result is appreciation of what human beings have accomplished with great effort, usually of a cooperative nature. No quick arrival at a Utopia can be expected, but small steps can lead the human race forward. Students can find steps they themselves can take to do their part.

3. In many of the suggestions there is plenty of opportunity for students to make comparisons with their own culture. As a result they probably will view their own nation with new eyes, just as one does upon returning from foreign travel. Students should be helped to gain insights into why people do as they do, how their history may be haunting or helping them, and what problems or circumstances they may be responding to. Students also may begin to see how US/Americans look to others. They may begin to see that there are many ways to be right and to look for other ways of doing things.

In everything, let there be standing room.
—Chinese proverb

MAKING PROGRESS TOWARD A RICHER SCHOOL AGENDA

All people have been endowed with a range of qualities—intellectual, emotional, social, physical, and spiritual. The school ordinarily gives attention primarily to a small portion of the intellectual qualities and may give slight attention to certain of the other qualities. Yet persons bring a total being to school. It is time to give renewed emphasis to curricular designs which encompass more of the total humanness of the student as a person. Schools should celebrate life, humanity, and the human condition around the world. Schools should celebrate the potential for young people to become cosmopolitans through experiences which heighten their own knowing, being, and doing.

The task of the school is to develop settings where such action can take place, where teachers search for creative ways to make their classrooms places for students to learn principles of justice, peace, fair play, human rights, compassion, and freedom with responsibility because the setting is designed with those concepts in mind. Likewise, administrators, supervisors, and curriculum specialists can provide settings where teachers have the opportunity to develop in themselves the qualities which they are encouraged to develop with children and youth.

... educational institutions as we have inherited them are not humane because they fail to deal with the human condition in all its variety and meaning. They fail to carry out the joyful affirmation of what it is to be a human being—to celebrate the human condition.
—Arthur W. Foshay[5]

Ascertaining Need for Change

A starting point for both supervisors and teachers is to gather good descriptive data. The point has been made throughout this booklet that careful descriptions will assist in making judgments and planning changes. Examples of useful data gathering for making a commitment to educating for world cooperation are:

1. Conducting an analysis of how time is spent in the school. What proportion of the day is given to any form of social education? What proportion of the day is given to cross-national considerations?

2. Studying the setting to determine whether curriculum and teaching approaches are tilted heavily toward *knowing* or whether a balance between *knowing, being,* and *doing* exists; determining whether approaches to fostering cosmopolitanism are varied and appropriate to the development of the total person.

3. Using a variety of evaluation techniques, such as observation through instruments with predetermined categories, open-ended observation, interview, and reflective techniques as well as paper and pencil tests, to gather information on students' social skills.

Universities and schools collaborating on promising projects relative to educating for cosmopolitanism may carry out a more insightful project than either party working alone.

A number of resources are available to educators who wish to gather information about settings before moving into a change mode. Two instruments giving useful categories for observation are provided in "A Hard Look at Curriculum Development: Implications for Teacher Development *in Situ*."[6] Among the broad categories are communication, persons, unanticipated events, and time and space. Another source of help on techniques of gathering descriptive data is the accomplishments of those working on the ethnography of schooling.

Much of the work currently being done on the ethnography of schooling is derived from the work of anthropologists. Although the settings of anthropologists and those of teachers and administrators may be quite different, the notions of making careful observations, suspending judgment, and making tentative inferences are common to educators who apply ethnographic techniques and to anthropologists. A guideline for those wishing to give increased attention to educating for world cooperation is to gather baseline

The Center for Applied Linguistics in Washington, D.C., is a rich source of information for persons working to apply ethnographic techniques to the classroom.

5. Arthur W. Foshay, *Essays on Curriculum* (New York: Department of Curriculum and Teaching, Teachers College, Columbia University, 1975), p. 156.

6. Louise Berman, "A Hard Look at Curriculum Development: Implications for Teacher Development *in Situ*," in *Concepts to Guide the Education of Experienced Teachers*, ed. Dean C. Corrigan and Kenneth R. Howey (Reston, Va.: The Council for Exceptional Children, 1980), pp. 65-83.

data to describe the present situation. Persons involved can then decide changes they wish to make.

Evaluating Progress Toward Educating For World Cooperation

Whatever the stance toward educating for world cooperation, educators need a series of checks to make sure that what they are setting out to accomplish in internationalizing the curriculum is indeed being accomplished. Although many writers advocate attention to educating for world cooperation, relatively little attention has been given to ascertaining whether schools are delivering what they claim to be teaching.

The International Association for the Evaluation of Educational Achievement (IEA) surveyed civic education in a number of countries. According to the survey democratic values are fosterd by discussions in which teachers show respect for student opinions.
—*Torney-Purta*[*]

In an earlier section, consideration was given to various emphases in the curriculum. It may be recalled that the curriculum might focus primarily on the student as a *knower*, as a *being*, or as a *doer*. In so far as possible, evaluation procedures should be congruent with the intent of the curriculum. For example, a written test about the geography of India is probably not appropriate if the intent of the curriculum is to provide settings where persons develop positive attitudes toward persons like and unlike themselves.

In evaluating progress toward educating for world cooperation, educators can assess programmatic or individual changes. Programs may incorporate new or different emphases as those teachers and administrators responsible see increased need to make the development of cosmopolitans a high priority. In turn, creative approaches to ascertaining what students are deriving from programs are necessary if schools are to be responsible and accountable.

Knowledge is always essential to good decision making; therefore knowing is critical. What knowledge and from whose perspective are critical questions.

If programs place a high priority on *knowing*, then knowledge needs to be organized so that fair treatment is given. Also, programs should be analyzed to see where the emphases are. For example, Mehlinger suggests that separate subject programs can be analyzed in terms of world areas or regions that are taught in each of the subject areas. He goes on to indicate that separate subjects can be analyzed in terms of global-wide concerns, such as peace or energy.[7]

Knowing

Knowing what is in place is a first step in planning for increased attention to planetary concerns.

Being

If a program places a high priority on the learner's experiencing, or *being*, then the program should provide as many first-hand opportunities for cross-national experiences as possible. For a US/American student to live in another land or to have a student from another land live in that student's home provides the bases for assessment of attitudes, values, and beliefs. Dialogue journals utilized with a teacher or another student provide opportunity for students to air their concerns, questions, and values without fear of unfair judgment. Role playing is a vehicle for clarifying misperceptions and increasing one's sensitivity to persons unlike one's self. The evaluation of programs focused on being should provide sources of knowledge about how individuals increase their aware-

7. Howard D. Mehlinger et al., *Global Studies for American Schools* (Washington, D.C.: National Education Association, 1979).

ness of and compassion for individuals from other cultures.

Doing

Evaluations of programs which have an emphasis upon *doing* should include an assessment of opportunities to engage in activities designed to further cross-national understanding. Students or teachers might list the chances for engaging in international activities; persons then might assess whether the possibilities are being realized by teachers and students. For example, a list of opportunities might look like this:

- Visit a refugee family
- Conduct a fund raising drive for UNICEF
- Make posters drawing attention to world-wide hunger
- Visit places of worship of the religious groups in the community. Write an article showing likenesses and differences in beliefs.
- Plan and conduct an international fair.

Evaluation can be of two types: (1) the nature of the opportunities to engage in cross-national activities, and (2) the extensiveness of the activity. Students might keep logs in which they record the date, what they did, and what they learned from the activity. Such information may be helpful to teachers in planning future enterprises.

Materials can contribute substantially or can deter movement toward cosmopolitanism.

Materials selected for use with students can be evaluated in terms of their merit. Mehlinger et al. have developed a set of questions to use in evaluating materials. Among the questions are the following:

1. To what extent do the materials emphasize that each person has a unique perspective on the world that may not be shared by others?
2. To what extent do the materials help students understand that the way we perceive ourselves and other persons influences how we behave toward others?
3. To what extent do the materials emphasize that there are basic needs, concerns, activities, and rights common to humanity?

. . . . . .

5. To what extent do the materials develop understanding of concepts such as 'change,' 'growth,' 'ecology,' 'system,' and 'interdependence'?
6. To what extent do the materials build awareness of current trends and developments that are affecting the world as a whole now and in the future?[8]

FINDING WAYS AND MEANS

Anyone departing from a familiar way of teaching welcomes support. Fortunately rich resources are waiting to touch off the creativity of those planning to work on topics discussed in this booklet. Some of those resources are to be found in the reader's own backyard.

Resources in the Local Community

The West Hartford, Connecticut public school system has opened an International Center to encourage teachers and students to develop a worldwide awareness, an informed perspective, a greater understanding of cultural diversity, a recognition of the interdependence of nations, and a knowledge of developing Third World countries.

A local search should turn up many unanticipated resources, but it also may reveal shortages that can be overcome. The following suggestions may guide a local search and follow-up activity.

1. Look at library holdings, school and public. Are there children's books and adult books from many countries? If the supply is limited, try to increase it.

2. Study international coverage in the local newspaper(s). If limited, try to get an extension. Also, have the school subscribe to newspapers known for their world news content, e.g., the *New York Times, Washington Post, Christian Science Monitor.* Try to secure copies of English-language newspapers from foreign cities such as Tokyo, Manila, Bangkok.

3. Use an unabridged dictionary for a "hunt for international treasures." Students will find alphabets of the world (there are many), national flags in color within an atlas section, vocabulary in several languages, major reference works of the world, major dates in world history, the United Nations Charter as well as basic US/American documents, oceans, lakes, rivers, deserts of the world, and much, much more. The *World Almanac* is another good place for a treasure hunt.

4. Find out whether any group has made a survey of international human resources in the community. If so, students might add to and update it, in addition to using it. If not, students could start such a survey. The faculty and foreign students in nearby colleges and universities should not be overlooked when surveys are made.

5. Find out whether the community has adopted one or more "sister" cities. If so, make a study of them and make some contacts

8. Mehlinger et al., *Global Studies.*

with them. If not, initiate moves toward such an adoption.

6. Study the school's atlases and collection of maps and globes. How up-to-date are they? Do any maps show projections other than mercator? Do any show other parts of the world in the center rather than the USA? If not, move to secure other types of maps and up-to-date globes and atlases.

7. Subscribe to internationally-oriented publications. For example, *Children's World* is a monthly magazine to which children from different nations may send their writings—poems, stories, essays, and, for one issue a year, their drawings—in a contest for the "Children's Art Number." Address: Children's Book Trust, Nehru House, 4 Bahadurshah Zafar Marg, New Delhi, India 110002.

8. What can be learned about the world from the local museum(s)? Does the school have a museum to which children might contribute exhibits?

9. How adequate are the film, slide, and picture collections of the school? Are children and youth encouraged to use them and add to them?

Resources for Educators and Their Public

The items included in this listing have been chosen to represent a much larger field. In general, there is a clear connection with the topic, educating for world cooperation. Many of the books named contain listings of books, films, and other materials for use with students as well as sources for further reading by adults. The listing is divided into the following sections: (1) books that make a case for world cooperation, (2) what schools can do, (3) language and literature, and (4) ethnography and anthropology.

(1) *Books that make a case for world cooperation.* The few references that follow are ones the reader will find unusually cogent in presenting the realities of the modern world scene.

Branson, Margaret Stimmann and Judith Torney-Purta, eds. *International Human Rights, Society, and the Schools.* NCSS Bulletin No. 68. Washington, D.C.: National Council for the Social Studies, 1982.

A very useful book giving background information about human rights. Chapters of application to teacher education, elementary and secondary schools, and higher education. Excellent annotated bibliography. Appendices contain the Universal Declaration of Human Rights, Declaration of the Rights of the Child, and excerpts from UNESCO's Recommendation Concerning Education for International Understanding, Cooperation and Peace, and Education Relating to Human Rights and Fundamental Freedoms.

Brown, Lester R. *World Without Borders.* New York: Vintage Books, 1973.

Provides an inventory of world problems, such as marginal men (unemployed), urbanization, and the hungry majority. Gives keys to the future, including education, and discusses creating a global economy and infrastructure.

Fauré, Edgar et al. *Learning To Be: The World of Education Today and Tomorrow.* International Commission on the Development of Education. Paris: UNESCO, 1972.

Written by eminent scholars from around the globe. A rationale for world-mindedness, including plans and strategies. Illustrations of specific innovations.

Henderson, George, ed. *Education for Peace: Focus on Mankind.* Washington, D.C.: Association for Supervision and Curriculum Development, 1973.

A statement about war and peace focused on literary references and statistical data as a foundation for educators for peace who wish to improve their effectiveness.

Kenworthy, Leonard S. *The International Dimension of Education.* Background paper prepared for the World Conference on Education, Asilomar, California, 1970. Washington, D.C.: Association for Supervision and Curriculum Development.

Establishes need for internationally-minded individuals and makes detailed proposals for elementary and secondary schools.

Mische, Gerald and Patricia. *Toward a Human World Order: Beyond the National Security Straitjacket.* New York: Paulist Press, 1977.

Multiple, global problems seen as symptoms challenging persons to new levels of creativity. Humankind together possesses the resources, energy, knowledge, and global infrastructure for both survival and mass realization of higher human potential.

Reischauer, Edwin O. *Toward the 21st Century: Education for a Changing World.* New York: Vintage Books, 1974.

In clear and simple language the author gives a long range analysis of world trends and emerging global problems with suggestions for the crucial part education must play in developing a world community.

Schell, Jonathan. *The Fate of the Earth.* New York: Alfred A. Knopf, 1982.

Author believes that, for the first time in history, it is possible for nations to bring an end to humankind in their attempt to protect their own countries.

Schumacher, E.F. *Small is Beautiful: Economics as if People Mattered.* New York: Harper & Row, 1973.

Presents arguments for limiting growth. Case studies included. Chapter on education and the choices that must be made.

(2) *What schools can do.* Items included here contain many practical suggestions for the classroom as well as useful resource listings.

Aronstein, Lawrence W. and Edward G. Olsen. *Action Learning: Student Community Service Projects.* Washington, D.C.: Association for Supervision and Curriculum Development, 1974.

Helpful pamphlet on learning through serving in the community. Many of the suggestions offered have potential for increasing dialogue with persons from other racial and social class groups.

Becker, James M., ed. *Schooling for a Global Age.* New York: McGraw Hill Book Company, 1979.

Containing articles by persons known for concern about world education—Lee Andersen, Judith Torney, Donald Morris, and Robert Leetsma—this volume treats such topics as psychological and institutional obstacles to globalizing education, elementary and secondary school programs, and an agenda for the future. A superb annotated bibliography of almost 100 pages contains instructional materials, sources, periodicals, projects and programs, and research studies.

Berman, Louise M. and Jessie A. Roderick. *Curriculum: Teaching the What, How, and Why of Living.* Columbus, Oh.: Charles E. Merrill, 1977.

Chapters on peopling (interacting with other persons), data gathering, and analysis of curriculum and teaching especially useful in planning education for world cooperation.

Center for Applied Linguistics. 1) *Your New Life in the United States.* 2) *Their New Life in the United States.* 3) *The Peoples and Cultures of Cambodia, Laos & Vietnam.* Washington, D.C., The Center, 1981.

These are only representative of a number of publications from the Center. Audiovisual programs also are available. Booklets deal with refugee problem, which certainly in many communities is a good starting point for world education.

Dunfee, Maxine, ed. *Eliminating Ethnic Bias in Instructional Materials: Comment and Bibliography.* Washington, D.C.: Association for Supervision and Curriculum Development, 1974.

Useful for analyzing materials in terms of fair treatment of persons from around the world.

Haavelsrud, Magnus, ed. *Education for Peace: Reflection and Action.* Proceedings of the first world conference of the World Council for Curriculum and Instruction, 1974. Guildford, Surrey, England: IPC Science and Technology Press, Ltd.

Thirty articles from twenty countries on all continents, dealing with substantive and methodological aspects of peace education. Available from: WCCI, School of Education, Indiana University, Bloomington, IN 47405.

Klassan, Frank H. and Howard B. Leavitt. *Teacher Education and Global Perspectives: Current Issues.* Washington, D.C.: ERIC Clearinghouse on Teacher Education, American Association of Colleges of Teacher Education, 1982.

Facts and figures about global realities and recommendations for redressing deficiencies.

Mehlinger, Howard D. et al. *Global Studies for American Schools.* Washington, D.C.: National Education Association, 1979.

A strong rationale for teaching global studies across the curriculum and integrating through all grade levels. Six units are discussed: Planet Earth, Families, Community, Food and Energy, Working, and Human Rights. Useful suggestions for evaluation included.

Miel, Alice and Louise M. Berman. *In the Minds of Men: Educating the Young People of the World.* Washington, D.C.: Association for Supervision and Curriculum Development, 1970.

Report of the World Conference on Education sponsored by the ASCD Commission on International Cooperation in Education. Includes papers by educators from around the world on such topics as "Is the School an Obsolete Institution?" and "Useful Functions for the Schools of the Future."

Miel, Alice and Peggy Brogan. *More Than Social Studies: A View of Social Learning in the Elementary School.* Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1957.

Focusing on social learning in a democracy, Miel and Brogan present a philosophical and practical volume relevant to educators wishing to foster attitudes of world cooperation. Major themes include feeling good about self and others, selectively extending one's life-space, utilizing democratic means of solving problems, and building socially useful meanings.

Morrissett, Irving, ed. *Social Studies in the 1980s: A Report of Project SPAN.* Alexandria, Va.: Association for Supervision and Curriculum Development, 1982.

In four parts, the volume considers (1) historical background of social studies, (2) current state of critical elements in social studies—rationales, goals, and objectives; curriculum patterns; curriculum materials; teachers and instructional practices, (3) future of social studies, and (4) social roles, an alternative to current patterns of social studies.

Seyboldt, Peter, ed. *Through Chinese Eyes.* Available from Center for International Training and Education, 60 East 42nd Street (Suite 1231) New York, NY 10165.

One of a series of books designed to present other nations accurately and authentically, to reflect the values of the cultures, and to utilize human interest materials. Other titles include: *Through Indian Eyes, Through Japanese Eyes, We the Chinese,* and *Southeast Asia.*

Seymour, R.P. and E.L. Edmonds, eds. *Life Long Education in a World Perspective.* Newcastle, Staffordshire, England: Omni Print Services, 1978. Available from: WCCI, School of Education, Indiana University, Bloomington, IN 47405.

Proceedings of the second world conference of the World Council for Curriculum and Instruction held in Turkey. Chapters include discussions of education for all, life long education in developing countries, and persons, settings, and curriculum. Contributors are from around the world.

Social Issues Resources Series, Inc., P.O. Box 2507, Boca Raton, FL. Updated yearly.

A series of volumes on thirty-two topics with articles reprinted from newspapers, government documents, and journals. Among the topics are ethics, human rights, population, Third World, and ethnic groups.

Tway, Eileen, ed. *Reading Ladders for Human Relations,* 6th edition. Washington, D.C.: American Council on Education; Urbana, Il.: National Council of Teachers of English, 1981.

Annotated bibliography on topics such as appreciating different cultures—ethnic, religious, regional, and world; coping in a changing world; and relating to wide individual differences.

(3) *Language and literature.* A few readings are included in this category since both areas present useful opportunities for comparative approaches.

Berlitz, Charles. *Native Tongues.* New York: Grosset & Dunlap, 1982.

How language has influenced diplomacy and war; words of love, insult, politeness, hello and goodbye around the world; local coloring of proverbs; and how to turn English words into five other languages.

Cripwell, Kenneth. *Language.* St. Paul, Mn.: Greenhaven Press, 1980.

In a brief booklet in the Greenhaven World History Program, the author describes the roots of various languages and also treats such topics as language and education, language and politics.

Helm, John A. and Alison Watt Shilling. *The Dictionary of Bahamian English.* Cold Spring, N.Y.: Lexik House Publishers, 1982.

First comprehensive lexical study of creolized English. Forms link between Caribbean creole and vernacular Black English of the United States. Quotes from printed sources. Examples from living speakers.

Potter, Robert R. *Making Sense: Exploring Semantics and Critical Thinking*, 2nd edition. New York: Globe Book Co., 1978.

Through consideration of semantics as the study of relationships that exist between human beings, word symbols they use, and the world they live in, Potter examines a number of basic concepts and processes bearing upon world cooperation. Attention is given to perception in verbal communication, metaphors, and levels of knowledge. Many activities suggested.

Sims, Rudine. *Shadow & Substance, Afro-American Experience in Contemporary Children's Fiction.* Urbana, Il.: National Council of Teachers of English, 1982.

Deals with the socializing purposes of Afro-American fiction—promoting racial harmony, promoting homogeneity of American culture, and providing self-affirmation for Afro-Americans. From a survey it appears that the years 1965-79 have seen an increase in books reflecting the distinctiveness of the Afro-American experience and a decrease in books promoting racial harmony.

(4) *Ethnography and anthropology.* These references are helpful in teaching ethnographic techniques that can be used in moving toward world cooperation.

Armstrong, Michael. *Closely Observed Children, the Diary of a Primary Classroom.* Montclair, N.J.: Boynton/Cook, 1980.

A documented work of an informal primary school in Leicestershire, England. Draws heavily on children's own work as well as records of teachers and the school.

Gilmore, Perry and Allan A. Glatthorn. *Children In and Out of School.* Washington, D.C.: Center for Applied Linguistics, 1982.

Describes how children's strategies for communicating and establishing relationships may vary from setting to setting. Theoretical discussions of ethnography and the state of the art.

Hymes, Dell. *Language in Education: Ethnolinguistic Essays.* Washington, D.C.: Center for Applied Linguistics, 1981.

Shows the way in which cultural assumptions and attitudes shape the ways in which we deal with language. Chapters on educational ethnography are helpful in learning modes of describing what is happening in the classroom.

Martin, Nancy et al. *Understanding Children Talking.* Montclair, N.J.: Boynton/Cook 1976.

For persons who wish to become more insightful about the talk children do in both planned and unplanned situations, this little book provides help in reading transcripts and considering "work talk" among other topics.

Spindler, George, ed. *Doing the Ethnography of Schooling: Educational Anthropology in Action.* New York: CBS College of Publishing, 1982.

A useful textbook containing methodological help on ethnography. Case materials also included.

Spradley. James P. *The Ethnographic Interview.* New York: Holt, Rinehart and Winston, 1979.

Gives detailed help on techniques of interviewing.

_____. *Participant Observation.* New York: Holt, Rinehart and Winston, 1980.

Shows how to observe while participating in a situation.

TOWARD AN EPILOGUE

This booklet has presented a variety of perspectives relative to educating for world cooperation. Each reader can take from the smorgasbord of possibilities those that seem best for his or her situations so that education can prepare students who are:

- Compassionate toward those near and far
- Knowledgeable about societal dilemmas needing attention
- Able to act collaboratively toward the elimination of unfair and unjust social structures
- Friendly toward difference
- Appreciative of the rewards found in living in a world community.

A Message from the President

Kappa Delta Pi has adopted as its theme for 1982-1984 "Beyond *1984*: Education for Freedom, Strength, and Peace." This theme is drawn from certain aspects of George Orwell's famous novel, *1984*.

In *1984*, which was written in the late 1940s, Orwell described the dismal social order he felt might come about if the forties continued. He felt that, by 1984, we might find the world divided into different political entities, constantly at war with each other over unimportant issues.

Orwell's novel should remind us that "eternal vigilance is the price of liberty." We in the United States and Canada must not take our freedoms and favored situations for granted. We cannot ignore the unfortunate and dreadful social conditions that exist elsewhere in the world.

In a time when mathematics, science, and technology are receiving special attention, important as they are, we must not lose sight of the fact that people are more important than things. Areas of study that deal with humans and the human condition must continue to be prominent.

Louise Berman and Alice Miel help to keep these matters before us in the work that follows. Kappa Delta Pi is pleased to present this publication and its important content to its members and to the larger education community as a partial implementation of the theme of the Society for this biennium. Readers are encouraged to apply the examples given (or others suggested by these) in their own educational work as their own partial contribution to educating for world cooperation.

Jerry Robbins, President
Kappa Delta Pi

Library of Congress Cataloging in Publication Data

Berman, Louise M.
Educating for world cooperation.

Bibliography: p.
1. International education—curricula. I. Miel, Alice, 1906- II. Title.
LC1099.B47 1983 370.11'5 83-13547

ISBN 0-912099-00-3
©Kappa Delta Pi, 1983

Published by Kappa Delta Pi
An Honor Society in Education
P.O. Box A
West Lafayette, Indiana 47906

The purpose of Kappa Delta Pi is to recognize outstanding contributions to education. To this end it invites to membership such persons who exhibit commendable personal qualities, worthy educational ideals, and sound scholarship, without regard to race, color, religion, or sex.

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Alice Miel is professor emeritus, Teachers College, Columbia University.

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by Robert E. Bills, University of Alabama
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